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The Review

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The Apostle of Patriotism.

AGAIN, in tones stentorian, has the Catholic population of this great and glorious land been reminded of its sacred duty of being patriotic. It was in St. Raphael's Cathedral, at Dubuque, on the occasion of the investiture of Msgr. Keane, a prelate whose ardent Americanism is surely *sans reproche;* and the importunate mentor—as usual—was His Grace the Archbishop of St. Paul, who seems to consider it his Heaven-appointed mission to inculcate what an A. P. A. journal once called "the greatest of all American virtues."

We do not learn what the three other archbishops, the twenty-seven bishops, and the four hundred priests who are reported to have been present, thought of this the *x*th repetition of their Northwestern brother's *Ceterum censeo;* for not one of them found it in his heart to give public expression to his sentiments. These are some of the glowing words they heard:

In my earnest desire that the Catholic Church in America be all that God intends her to be, all that her opportunities propel her to be, may I be allowed to say to the Catholics of America, "Be you in the truest and best meaning of the word, Americans, loving America, loving its institutions, devoted to its interests, chary in blaming it, ardent in defending it. There is among some of us, I am not afraid to say, a disposition to criticise every moment, to rejoice in criticising, to exaggerate faults, to minimize virtues, to pile up grievances, to grumble perpetually. Such a disposition is unpatriotic and does most serious harm to the Catholic faith in the eyes of earnest, intelligent Americans. Let it disappear for good. Surely the time has come to leave off the old spirit which the days of real persecution in old time did beget, to live for the present and future, to reach courageously but honorably forward towards the elevation of our people to the character as well as to the condition of free men. Let us be just to America, and know and proclaim that nowhere, all things duly consid-

ered, is the Church freer than in America, nowhere as in America is she allowed to live in untrammeled freedom, and prosper as her forces and the zeal of her sons permit.

The reading of this preachment in cold type reminded an Illinois country curate who writes picric quodlibets to the *Herold des Glaubens*, of a certain goodman Michael Mayer, whose shrill-voiced better half used to cry into his face all the livelong day,—morning, noon and night: "Remember, be a Michael Mayer, Michael Mayer, Michael Mayer!"

Our indulgent confrère of the Louisville *Record* calls it a "brilliant sermon." "Brilliant" no doubt it was, in the average reporter's use of the term. But what was its meaning and intent?

Is it really necessary that the Catholics of these United States be continually reminded that they must be Americans?—that it be incessantly dinned in their ears that it is their sacred duty to love America, to be devoted their country's interests, to be ardent in her defense?

Most of us can stand it. Full of profound respect for the episcopal dignity, and ever ready to give reverent attention to words pronounced in holy places, even we natives bow our heads in chastened humility before this implied reproof from a naturalized foreigner, and, wondering what we did to deserve the syncatabasis, resolve to pile fresh fuel into the furnace of our patriotism,—despite Imperialism, persecution, and general all-around anti-Catholic deviltry. It is true though, that when the "brilliant sermons" have ceased to ring in our ear-drums, on sober second thought, we are tempted to recall as against Decatur's oft-quoted "My Country, right or wrong," old Quincy Adams'—

"Say not thou: 'My Country right or wrong;'
Nor draw thy sword in an unhallowed cause;
But when thy country wanders from the right,
Fold up her banners and avert thy sight."

When we read of the suppression of our Catholic Indian schools, the maltreatment of our brethren in the Philippines, the growth of gambling and divorce, the many bills aimed at our schools, the flaying and burning of defenceless men in Texas and Louisiana, the constant and alarming increase of greed and selfishness and the decay of the spirit of Christian charity, the multiplying indications of national unbelief and dishonor, some of us feel, in the timid tentative sort of way in which those not gifted with personal infallibility are constrained to hold their opinions, that perhaps after all the venerable oldfashioned Pontiff on the other side side of the great expanse was not entirely wrong when he warned us that the condition of the Church in this free and Christian country is hardly ideal and the Catholicity of some of us not absolutely sterling and unalloyed.

But what is the great non-Catholic public to think of us? Our patriotism has been denied and decried so often; will the harangues of men like Msgr. Ireland not strengthen suspicion and furnish material for new and worse charges?

Msgr. Ireland's admirers love to compare him with St. Paul, who is the patron of his episcopal city. But whatever virtues he may have in common with the Apostle of the Gentiles, we nowhere learn that the latter made love of country the keynote of his exhortations. *Talia cives decent non exules*, St. Bernard would say. And while we love our own country dearly, though not undiscriminatingly, we must never forget that our real *patria* is beyond the bourne, and whatever is apt to sidetrack us on the way to the heavenly fatherland, even be it stamped with the magic brand "American," must be to us anathema.

In matter of fact there is nowhere among American Catholics a lack of patriotism; rather the reverse: We ought to criticise more freely and protest more strongly, instead of acquiescing in a thousand wrongs and evils and reproaching one another with deficiency in that quality which a famous Irish wit has described as the last refuge of scoundrels.

The present writer, unlike Archbishop Ireland, was born and reared in America, and his feet have never trodden foreign soil. But he has a dim and twinkling suspicion that there are Catholics as good as he in old

benighted Europe. The Review's searchlight has yet to locate the American Ozanam, Windthorst, or Veuillot; and besides a Ketteler, a Freppel, and a Newman, even our giant "Pauline Prelate" somehow appears to dwindle.

Msgr. Ireland's patriotic sermonizing may be good religion and it may even be edifying. But we doubt that. We do not wish, as some one has done, that he were "a Trappist of the strictest sect;" but we should prefer to hail him as a real latter-day St. Paul, preaching not America and her glories, but Christ and Him crucified.

Arthur Preuss.

Subjects of the Day.

Compulsory Voting. The compulsory voting bill now before the Pennsylvania legislature, if adopted, will introduce a new principle of government. Hitherto government compulsion has been applied only to army and jury service and to school attendance. It is not recalled that the founders of the nation, whose government rests upon popular suffrage, at any time proposed that any citizen should be compelled to exercise the voting privilege. If absenteeism from the polls should ever reach such proportions as to imperil the safety our institutions, we believe with the *Public Ledger* that compulsory voting would not save the country.

Compulsory voting is a fruitless antidote to the virus of inorganic universal suffrage. There is something ridiculous in the notion of a sovereign thus compelled to exercise his sovereign functions. And what is to be the penalty? Deprivation of franchise will hardly be a penalty to one who does not care to exercise it. Fine or imprisonment? What a monstrous invasion of individual freedom! Surely liberty to vote implies liberty not to vote. There are cases when it is a duty not to vote. Consider the position of the Catholics of Italy at the present time. To compel them or any citizen of any country to vote when he deems it his duty not to vote, were, plainly, a gross violation of sacred rights of conscience.

C. D. U.

The Need of Truthful Newspapers. In a an essay on "College men and Newspaper Work" in the *Saturday Evening Post* (special April number), George Ade, the well-known author of 'Fables in Slang,' says among other interesting things:

> The news columns of our daily papers provide the staple intellectual food for all classes. After the news columns have nourished a popular sentiment, the editorial page may succeed in organising this sentiment into a "movement," but it can not begin a "movement" by forcing a series of conclusions on an unconvinced public. Nearly all public opinion, so-called, is reasoned out from the news of the day. If our morning paper tells us that John Doe is a brute, we immediately suspect that possibly John Doe is not all that he should be, but we temper this suspicion with the reflection that many good men have been abused by newspapers, and we remember that some of our own friends have been hastily condemned by tyrant editors, and we wonder how John Doe must feel to stand out and be branded as a brute, and in the end we reserve judgment, at the same time being inclined to condole with John Doe over the misfortune of being publicly toasted.
>
> But if the morning paper, instead of telling us that John Doe is a brute, merely relates that at such-and-such an hour on the previous day John Doe assaulted his wife, then we decide that John Doe is a brute, and do not hesitate to say so. We think we have found it out for ourselves.
>
> If the news of the day is not fairly and truthfully reported, there can be no right thinking by the multitude. If the premises are false, the most logical process of reason-

ing will lead to false and harmful conclusions.

The moral Mr. Ade desires to point is that newspaper, by which he means reportorial work, is important and offers splendid opportunities for bright young college graduates.

The moral we wish to emphasize by reproducing it is that we need clean, fair, and reliable newspapers in place of the untruthful and sensational ones that now mislead public opinion. Experience has taught us that, with possibly one exception, there is not now a single daily newspaper in this country which offers the masses of the people correct premises for their inevitable reasoning.—A. P.

The Index of Forbidden Books.

The *Catholic Columbian* recently had the following editorial note (ed. of April 13th):

> The appearance in Rome of a revised list of books prohibited by the Holy See gives occasion for the remark that practically the Index is a dead letter in the United States for the one reason that Catholics here as a body have never seen it and do not know what volumes it condemns. It seems to the *Columbian* that, in a country like this where everybody reads, where there are so many public libraries, and where so many cheap editions of famous works pour from the press, every pastor should have a copy of the Index and should make its contents known. How can the people know what books are not fit to read, unless they are told or unless a copy of the Index is where they can consult it?

This way of putting the thing is apt to create the erroneous notion that all forbidden books are on the Index, and no books are forbidden unless they are on the Index. The Index proper contains nothing else than the titles of books condemned by special decrees. It would be completely ignoring the ecclesiastic statute laws on books, were we to judge them principally according to this limited catalog. The general decrees are the essential thing. They are contained in the Apostolic Constitution "Officiorum et munerum" (1897), by which the present gloriously reigning Pontiff adjusted the legislation of the Church on books and reading to the peculiar needs of the age. There is a cheap English edition of this Constitution, and if it were spread broadcast over the land, the object which the *Columbian* has in view could be attained. The Index itself, even in its new redaction, is not a book for the masses. Its mess of names and titles in different tongues would simply puzzle the average layman.

This entire matter was treated at great length and with admirable lucidity in a series of papers by Fr. Hilgers, S. J., printed in volume VI. of THE REVIEW, Nos. 29, sq.—A. P.

Light on the "Elks."

A subscriber sends us a cutting from a daily paper published in Fargo, N. Dak., describing, under the caption "Elks' Requiem," the funeral of a prominent member of the "Elks" at that place. The chaplain of the lodge recited the prayers, and the entire ceremony was performed "according to the Elks' ritual." All this savors strongly of Masonry. It is sufficient, at any rate, to show Catholics that the "Elks" are in the category of semi-Masonic and therefore forbidden societies. Their "grand principle" or oath, never to defile the sister, wife or daughter of a brother Elk, is sufficient to characterize the moral status of this organisation.—J. G. S.

The Religious Orders in the U. S.

The *Catholic Citizen* of Milwaukee (March 30th, 1901) publishes a letter of Very Rev. T. C. Moore, D. D., Vicar-General of the Diocese of Leavenworth, Kas. He says:

> In speaking of the Philippine embroglio, I believe you are right, though it seems, the friars have done a better work there than in Italy; where, according to statistics I have read, some sixty per cent. of the people can neither read nor write, after so many centuries.
>
> The monasteries do a noble work, and have done so, in pagan lands. I often liken them to the forts built here, in the West, whilst the savages were numerous, which, however, the government abandoned when

civilisation had gained the upper hand.

There seems to be no great necessity for religious, of either sex, at present, in this country. The parochial schools, in which I am a firm believer, and regard as a *sine qua non*, at least as far as primary education is concered, could be taught equally well, perhaps better, by young ladies of each parish. The salary also, though small, would in many cases, be a God-send to some, who have to clerk in stores or work in offices from early morning until late at night.

The ancient Romans, who were wise in their day, kept an eye on corporations of all kinds, lest they might become, in time, more powerful than the Senate or State. Neither in Church or State are we as wise as those old pagans were. We allow those vines to grow until they kill, or at least render fruitless, the tree which saves them from being trampled on by the wayfarer.

This letter deserves more than a passing notice, and I intend to consider its statements and sentiments in another article. A glance at the last paragraph will suffice for the present. The writer censures the Church for want of wisdom and watchfulness because she does not keep "those vines" down. The tenor of the letter makes it clear that the blame is intended especially, if not exclusively, for the Church in this country. Does he forget that the Pope is the head of the Church in this country? If not, what are we to think of the Vicar-General of a Diocese who publicly opposes a policy outlined in the doctrine of the Holy Father? Or does he take so little notice of the Pope's teachings, though they touch upon questions over which he has been brooding for years, that he is altogether ignorant of them? Let him make a careful study of what Leo XIII. says in the Brief "Testem benevolentiae," of Jan. 22nd, 1899, concerning the religious orders:

"....The assertion that the religious manner of life is either of no, or of little, benefit to the Church, besides being odious (*invidiosum*) to the religious orders, will not meet with the consent of anyone who opens (*evolverit*) the annals of the Church. Have not your own United States received the beginnings of faith as well as of civilisation from members of religious families? ....But now, at this very time, how vigorous, how fruitful for the Catholic cause, is the work they accomplish wherever they are! How many are there who go forth to imbue new regions with the Gospel and to extend the empire of civilisation! And this they do amid the greatest strain of mind and the greatest dangers. From their ranks, no less than from the rest of the clergy, the Christian people is supplied with preachers of the word of God and guides of conscience, youth with instructors, the Church, in fine, with examples of all sanctity....."

P. JOSEPH SITTENAUER, O. S. B.

Atchison, Kas.

Honorary Degrees to Politicians.

The N. Y. *Evening Post* has printed a number of letters from Harvard graduates of high standing in regard to the proposed giving of the degree of LL. D. to President McKinley. The opposition to the proposed action by no means limits itself to the fact that Mr. McKinley's character has appeared in a very different light since Yale and other institutions thus honored him. Indeed, those who are most active in opposition rest their case upon the principle that honorary degrees should not be bestowed upon any prominent office-holder, no matter what his party or record. Even should the honor be bestowed merely upon the holder of the Presidential office, Mr. McKinley's partisans can not be relied upon to accept it otherwise than as an endorsement of the man and his policy—although that policy, by the way, is at this moment in the hands of the Supreme Court of the United States, and may be declared unconstitutional before the degree is bestowed. That the degree was offered to Mr. Cleveland is true, but the violation of a safe principle then is no excuse for a similar mistake at present.

AS OTHERS SEE US.

....La benemerita REVIEW di St. Louis, Missouri, U. S., condotta dal valente scrittore Arturo Preuss.—*La Civiltà Cattolica* (Rome), S. xviii, vol. ii, quad. 1219.

✷

THE REVIEW, publié par Arthur Preuss, un écrivain dont le nom seul est une autorité.—*La Défense*, Chicoutimi, Canada, No. 6.

✷

THE REVIEW signalizes the commencement of its eighth year by a new dress and a change from eight to sixteen pages, magazine size. We congratulate Mr. Preuss on the improvement of his always-interesting publication; and while it is difficult always to agree with his position on church and racial questions, he has given his paper an individuality and force that does not characterize all Catholic journals. We wish him success.—Iowa *Catholic Messenger* [No. 7].

✷

Die erſte Nummer des achten Jahrgangs der von Arthur Preuß herausgegebenen und trefflich redigirten REVIEW liegt vor. Sie präſentirt ſich 16 Seiten ſtark, in noch handlicherm Format, als bisher, in neuem Gewande und recht geſchmackvoller Ausſtattung. Wir gratuliren und wünſchen fernern Erfolg.—Daily Buffalo *Volksfreund* [No. 200].

✷

Félicitations et souhaits de longévité à la REVIEW, de St-Louis (Missouri), qui vient d'entrer dans sa huitième année d'existence. La REVIEW occupe une place distinguée dans la presse catholique des Etats-Unis. —Fall River *Indépendant* (daily edition of Apr. 1st.)

✷

Our young friend Arthur Preuss brings his REVIEW out of the kindergarten this week and gives it a new form and a brand new dress. It does not mean that the paper will henceforward appear in long clothes; for they will be shorter than before. But it will be a sixteen-page paperlet, full of original matter and without advertisements. It is very handy in its present form; and with this little sling the younger David of the Catholic press proposes to slay the Goliah of Liberalism. Hit it right between the two eyes and with its own sword cut off its head. Mr. Preuss is a very good writer and has capital ideas on what a newspaper ought to be. He will realize them, too, some day, when he will emancipate himself from party and clique and cease being errand boy for a lot of sore-head and disappointed ecclesiastics. — *Western Watchman* [No. 17].

✷

Der REVIEW des Hrn. Arthur Preuß in St. Louis unſere herzlichſten Glückwünſche zum 8. Jahrgange. Sie iſt unſtreitig das beſte in engliſcher Sprache erſcheinende kath. Wochenblatt. Unter Leitung dieſes talentvollen und ſchneidigen Journaliſten würde ohne Zweifel ein kathol. Tagesblatt in engliſcher Sprache ein Muſterblatt werden. Aber es ſcheint, daß die Leſer engliſcher Blätter noch lange nicht von der Nothwendigkeit katholiſcher Tagesblätter überzeugt ſind.—Louisville *Katholischer Glaubensbote* [No. 7].

✷

Le 28 mars dernier, à l'occasion du huitième anniversaire de sa fondation, THE REVIEW, de Saint-Louis, Missouri, a revêtu une nouvelle toilette typographique, a modifié son format et a mis dans son cadre une division très nette des matières. Le directeur de cette très intéressante revue hebdomadaire est M. Arthur Preuss. C'est un journaliste qui joint à une érudition germanique le courage d'un catholique allemand: il a l'œil ouvert et le parler franc. Au premier rang des estimables collaborateurs de M. Preuss figure M. l'abbe J.-F. Meifuss, prêtre fort instruit et porteur d'une bonne plume.—*La Vérité*, of Quebec, No. 36.

Our sprightly contemporary, Preuss' REVIEW, comes out in a new form with a handsome new type dress. This periodical occupies a unique place in Catholic journalism. While we by no means agree with many of the radical views of our contemporary, we respect him for his earnestness and concede him a useful place in his sphere of labor. May his years be many and prosperous.—*Catholic Columbian*, No. 15.

✷

A l'occasion de son huitième anniversaire, la REVIEW de St-Louis, revêt une toilette pimpante qui lui va à merveille. C'est un signe que l'encouragement ne manque pas à son rédacteur-propriétaire, M. Arthur Preuss, un des plus solides journalistes catholiques aux Etats-Unis. Nos félicitations! — Lawrence (Mass.) *Progrès*, No. 32.

✷

Die REVIEW des Herrn Dr. Arthur Preuß eröffnet ihren achten Jahrgang in einem neuen Gewande. Die Sprache ist so einfach, herzerfrischend, milde und zugleich so ernst und kräftig, daß man hoffen möchte, es fände sich kein katholischer Priester in den Ver. Staaten, dessen Name nicht auf der Abonnentenliste der „Review" steht. Die „Review" ist ein Juwel.—San Antonio (Tex.) *Katholische Rundschau*, No. 20.

✷

Preuss' REVIEW of St. Louis has just celebrated its eighth birthday and signalized the occasion by a change of form and enlargement of size. The improvement in typography and general appearance of this sprightly publication will be welcomed by its constituency as an evidence of merited prosperity.—San Francisco *Monitor*, No. 1.

✷

Nos souhaits de prospérité à la REVIEW de St-Louis, Mo., qui vient d'entrer dans sa huitième année et nous arrive complètement transformée.

La REVIEW est un journal catholique vigoureux dont le jeune directeur, M. Arthur Preuss, a déjà mérité le titre de "Veuillot américain." C'est un journal qui devrait être reçu partout.—*La Tribune* (daily) of Woonsocket, R. I., Apr. 5th.

✷

Die Preuß'sche REVIEW in St. Louis erschien am vergangenen Donnerstag in verkleinertem Format, dafür aber sechzehn Seiten stark. In der Sprachen-Frage zwar können wir mit der „Review" nicht übereinstimmen, und ihre Stellungnahme in dem Sprachen-Streit in Oklahoma hat uns peinlich berührt. Nichtsdestoweniger muß zugegeben werden, daß die „Review" die gediegenste englische Wochenzeitung und — trotzdem daß sie erst seit sieben Jahren besteht — eine der verdientesten kath. Zeitungen des Landes ist. Wir wünschen daher ihr und ihrem geistreichen Herausgeber für die Zukunft alles Gute. —St. Paul *Wanderer*, No. 1743.

✷

Mr. Arthur Preuss has changed the form of his REVIEW. It is now sixteen pages small. No advertisements are admitted, and room is found for a variety of racy notes and comments. THE REVIEW has improved with age. The editor hopes to continue to advance in wisdom and in charity. It is well that he is conscious of some slight deficiency in these points, and it is hoped that his laudable desire will be in no wise thwarted.—Hartford (Conn.) *Catholic Transcript*, No. 38.

✷

Die REVIEW von Arthur Preuß in St. Louis, Mo., hat ihren 8. Jahrgang begonnen und hat zu diesem Anlasse ein ganz neues Kleid angezogen, das sicherlich allseitig freudige Zustimmung finden wird. Die „Review" ist ausgezeichnet redigirt und wir können sie allen unsern Lesern, die der englischen Sprache mächtig sind, bestens empfehlen.— Mt. Angel (Ore.) *St. Joseph's Blatt*, No. 15.

✷

Pour avoir si souvent vu la REVIEW, de St-Louis, Missouri, citée dans nos colonnes, les lecteurs de ce journal ne sont pas sans savoir ce qu'est la publication qui porte le titre ci-dessus. A l'occasion de son entrée dans sa huitième année d'existence, nous croyons devoir en dire un peu du bien que nous

en pensons après l'avoir lue régulièrement toutes les semaines depuis bientôt sept ans.

Disons d'abord qu'avec le premier numéro du volume VIII, la REVIEW nous est arrivée transformée du tout au tout.....au matériel seulement! Le format en est devenu plus petit et, au lieu de huit pages, elle en compte maintenant seize, qui, toutefois, ne renferment que deux colonnes à la page. Détail à noter, la REVIEW, qui jusqu'ici s'était bien permis une colonne et demie peut-être d'annonces, n'en publiera plus une seule ligne désormais. Somme toute, comme ces dames à qui il déplait souverainement de voir leur parure copiée servilement, la REVIEW a d'autant plus raison d'être fière de sa nouvelle toilette typographique que celle-ci n'a pas sa pareille que nous sachions.

Et que dire de l'abondance de saine matière à lire—"multum in parvo"—que chaque semaine cette publication met sous les yeux de ses lecteurs? Y a-t-il du neuf dans le monde religieux en quelque coin de l'univers, soyez certain que la REVIEW ne sera pas lente à vous renseigner, car rien n'échappe à l'œil d'Argus de son directeur et de ses collaborateurs. Et l'on dirait qu'ils repassent tout ce qu'il parait d'importantes publications périodiques dans les deux hémisphères.

Mais surtout qu'il s'élève quelque part aux Etats-Unis des erreurs de doctrine, des abus d'autorité, des innovations ou des relâchements répréhensibles, c'est la REVIEW,—toujours "sans peur et sans reproche,"—qui sera la première à les signaler, voire à les dénoncer, s'agit-il de l'américanisme de mauvais aloi, de l'américanisation à outrance, ou d'autre chose moins grave en soi.

Ce n'est pas tout encore. Bien que la politique soit rigoureusement bannie de ses colonnes,—et c'est peut-être là ce qui en fait la valeur,—la REVIEW ne laisse pas de tenir ses lecteurs au courant des choses d'ordre profane: économie politique, sciences, sociologie, arts, littérature, théatre, invariablement appréciés à la lumière de la pensée catholique. A vrai dire, cette publication est plus qu'une simple revue, c'est comme une encyclopédie d'actualités publiée par fascicules hebdomadaires.

Un mot maintenant de l'homme vraiment étonnant qui, tout en remplissant virtuellement les fonctions de rédacteur en chef d'un journal quotidien de langue allemande, préside aux destinées de la REVIEW; nous avons nommé M. Arthur Preuss. Fort jeune encore,—il est à peine âgé de 28 ans,—fils d'un luthérien converti et, si nous ne nous trompons, lui-même baptisé dans la croyance de cette secte, M. Preuss est aujour-d'hui, à notre humble avis, le Louis Veuillot de la presse américaine. Et, tant par ses talents d'écrivain vigoureux et souple, que par la sûreté de son jugement et l'étendue de ses connaissances variées, il est tout désigné pour prendre la direction du grand journal quotidien catholique de langue anglaise qui, tôt ou tard, devra venir combler une sérieuse lacune aux Etats-Unis.

En attendant ce jour-là, M. Preuss voudra bien agréer pour lui et sa REVIEW nos meilleurs vœux de succès continu et croissant. Et à nos lecteurs, laïques comme prêtres, qui ont le souci de se tenir dans le mouvement, nous ne saurions trop vivement conseiller un abonnement à la REVIEW, organe franc et sans dol, catholique avant tout, dont la lecture d'un seul numéro fructifiera plus, pour l'intelligence et le cœur, que celle de tout un monde d'indigestes revues et de journaux à vaste format.—Worcester, Mass., daily *Opinion Publique*, March 30th.

Die REVIEW hat ihren neuen Jahrgang in etwas verkleinertem Formate, aber in einer höchst eleganten neuen Ausstattung begonnen. Sie ist die einzige kath. Zeitung der Ver. Staaten, die ohne Anzeigen erscheint, und fast nur Original-Lesestoff bringt. Ihr entschiedenes Auftreten für alle kathol. Grundsätze macht sie trotz ihrer Kleinheit zu einem sehr einflußreichen kath. Wochenblatte.—Philadelphia *Nord-Amerika*, No. 32.

THE REVIEW, of St. Louis, begins its eighth year with the issue of March 28th as a sixteen page quarto in a pretty, new dress. Mr. Arthur Preuss opens the new series by a confidential talk, "Through the Breakers," which

is both humble and fearless. While admitting that he may have often been "violent, vainglorious, and uncharitable," he hopes that he has been of some help to the Catholic cause by this paper which he founded, edited, and published himself. He is full of gratitude to a "number of self-sacrificing collaborators, especially from among the reverend clergy, who with their deeper knowledge of theological and other subjects supplied what was lacking in the editor's intellectual make-up, and gave the paper tone and thoroughness and a certain standing in the community." All this is a modest understatement of the reality. THE REVIEW leaped, almost at a bound, into the foremost place as the recognized United States exponent of uncompromising Catholic thought. This is what makes its pages so truly alive with the gravest kind of interest. May it long prosper even without advertisements, which Mr. Preuss has now definitely excluded, as *La Vérité* of Quebec has long done.—St. Boniface, Monitoba, *Northwest Review*, No. 27.

The Religious World.

The too Womanish Church.

A Chicago preacher complains that "the church" has become too womanish. The *Chicago Chronicle* (April 23rd) concedes that women prevail largely in the Protestant churches of the Windy City and accounts for it in this way:

A glance at the themes of Chicago ministers any Sunday discloses the phenomenon that to a considerable extent everything but the Gospel is preached. The pulpit appears to be gravitating toward a type of oral magazine, to discuss literature, art, politics, economics, travel, esthetics, novels, kitchen gardening, costumes, speculations, poetry, domestic science—everything except the Gospel. Men get a superabundance of all these things in the newspapers, the weeklies and monthlies, nor do they find that when the average pulpiteer addresses himself to philosophy, science, statesmanship or art, he has anything to say which, if new, is valuable, or, if old, was not said better long ago. Men are less tolerant than women of iteration. They are perhaps more logical in resenting incongruity. They are more easily bored by the commonplace. Hence their proportional declining numbers in ecclesiastical lyceums and at church teas. "My wife attends church for me" has become, unfortunately, too common.

There is this further and more radical reason: The Protestant sects have no pure, consistent doctrine, no religious authority, no means of grace.—J. W.

*

"Teacup Religion."

Under the title "Teacup Religion," a secular daily the *Chicago Inter Ocean*, recently (April 19th) had an editorial article which is worth reproducing in THE REIVEW. It was as follows:

"I am taking you women," said the Rev. Dr. Jenkin Lloyd Jones over the teacups at the Chicago Woman's club, "away from your Protestant churches into a broader religion." Then he added that Protestantism was dead. From Dr. Jones' public record it is to be presumed he meant that what is called "orthodox Christianity" is dead. Statistics by the column might be cited against this view, but we prefer to consider whether any man of the Jones type is likely to found a new religion or to prove a prophet whom mankind will gladly follow. If Protestantism is dead, is there any hope in the Joneses? The Unitarian sect arose from an emotional revolt against the Calvinistic theology. It has not succeeded in formulating any definite system of belief. Its members agree only in affirming the necessity of personal righteousness and in rejecting

the "orthodox" conception of the divinity of Christ. Yet even this loose bond proved cramping to Dr. Jones. He set up a new sect. And to what end? With due respect to the members of All Souls' Church, their belief may be summed up in the words: "Dr. Jones is a good man, and we like to hear him talk ethical generalities."

All students of religious history know that the foundation of all lasting religions is positive belief in something. Mere denial of what others believe, even when combined with the sincerest aspiration toward personal righteousness, will not suffice. It may do to talk about over the teacups, but to preach it from now until doomsday will not drive men from their sins or lead them to salvation. There must be some definite road, with a definite goal. There must be positive fear and positive hope, based upon positive belief. Without these, personal followings may be gathered, but they disappear with their founders. They do not become institutions.

The truth is that Dr. Jones is an intellectual anarchist. Like the gorilla in Kipling's story, "his ego is too large for his cosmos." Such men have their use as destructive critics, but they are without constructive power. Unable to formulate any definite belief for themselves, they can not lead others to faith. They can talk ethical generalities attractively, but their teaching is but a teacup religion. It has no vital force or vital endurance.

The Oklahoma Affair.

Mr. F. J. Waldmann, of Okarche, Oklahoma, who believes that he is the W—— mentioned in Bishop Meerschaert's letter to THE REVIEW [No. 2] as "an ex-seminarian" "who educates his children in the public schools," begs us to take notice of an affidavit made by him on April 11th, before A. H. Beam, Notary Public, at Okarche, in which he declares under oath that the charge, applied to him, is "entirely misleading;" that the education of his children "previous to their first holy communion has been almost exclusively completed in the parochial school of Okarche and in the college of New Subiaco, Arkansas, conducted by the German Benedictine Fathers; that after her first holy communion his daughter attended for one scholastic year yet the parochial school of Okarche, and wishing to take a higher course of study and no other opportunity presenting itself, she attended the Okarche public High School," where he, the father, closely supervised her studies. He further deposes that "he did not allow his youngest child to still further attend the parochial school because German was in his opinion not properly and successfully taught, the pastor declaring German composition unnecessary and would not tolerate it that German is taught in our public school."

Having conscientiously weighed and sifted all obtainable evidence in the case of a portion of the German Catholics of Oklahoma against Bishop Meerschaert, without prejudice either way, we are constrained to avow that we can not, in view of the conflicting character of this evidence, pronounce a definite judgment in the matter.

ARTHUR PREUSS.

Book Reviews and Literary Notes.

The Divinity of Christ. An argument. Translated from the French of the Rt. Rev. Emile Bougaud by C. L. Currie, New York; William H. Young and Compay. 1901. Bound in cloth, $1.

This work summarizes in literary form the best arguments usually advanced to prove the divinity of Christ. It is done in a manner not so much calculated to convince a Unitarian or to convert an atheist, as to strengthen the Christian in his faith and to inspire him with admiration and love for the God-man. The first four chapters exhibit the sublime physiognomy of the Son of Man, His spotless holiness, and the strength and grandeur of His character, which make Him the ideal man and the model for all classes and all times. Indeed, in connection with the divinity of Christ, His human nature, with all its attrac-

tiveness, deserves to be studied in every detail.—Chapters V-VIII set forth the arguments from the words of Christ by which he plainly asserts His divinity, from the fact that He claimed and received the worship of mankind, and lastly the famous dilemma: Christ is either God or he is not; if not, he lacks either intelligence, is a madman, or he lacks sincerity, is the worst criminal the earth has ever borne. It is worth while to compare Father Roh's 'Who and What is Christ?' where the same dilemma is evolved with greater simplicity, but also with greater force.—Chapters IX. and X. show that the new life, the transformation and regeneration of the world, effected by Christianity, is inexplicable, unless we believe in the divinty of Jesus.

The book makes excellent reading for all educated men; to priests in particular it will furnish inspiring material for lectures on this important subject. Pope Leo XIII., in his Encyclical *De Jesu Christo Redemptore*, has solemnly dedicated the new century to Christ, and wishes the knowledge and love of Christ to be spread by all, especially by the clergy, "in writings and conversations, in schools and colleges, in sermons and wherever occasion offers." For this reason we hail this book as a valuable and most timely addition to our Catholic literature. R. S., S. J.

Literary Notes.

——The London *Weekly Register* recently suggested that a revival of interest in Newman's works and the long-expected biography of the great Cardinal would be an appropriate way of celebrating the centenary of his birth, and added:

> Meanwhile there is a double need that might be met in regard to his works: they are badly indexed, so that an edition thoroughly well revised and provided with apparatus of this sort would be welcome; and also there is need of a "guide," or critical introduction.

The *Ave Maria* [No. 14], from which we cull this paragraph, adds:

> We wonder whether admirers of Newman in the Old World are acquainted with the volume of 'Selections from Newman,' prepared by Prof. Gates, of Harvard, for the use of his pupils. The selections are as "Ultramontane" as could be made, and the Professor's introduction is one of the most satisfactory essays on Newman that we have ever seen. Indeed it is hard to realize that its author is not a Catholic.

——Vogel, of Leipsic, has published an encyclopædia of criminal statistics, by Prof. Dr. Gross, of Graz.

A List of New Books.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies this list and has the books in stock.]

A Year of Life. By Wm. S. Lilly. $1.50.

Faith and Folly. By Rt. Rev. Msgr. J. S. Vaughan. Net $1.60.

A Harmonized Exposition of the Four Gospels. Vol. II. By Rev. A. E. Breen, D. D. Net, $4.

The Great Supper of God, or Discourses on Weekly Communion. By Rev. Stephen Coube, S. J. Net, $1.

Memoir of Lady Chatterton. By Edward H. Dering. Net $2.50.

Come Holy Ghost, or edifying and instructive selections from many writers on devotion to the Third Person of the adorable Trinity. By Rev. A. A. Lambing. Net $1.50.

Before the Most Holy. (Coram Sanctissimo.) By Mother Mary Loyola. Edited by Father Thurston, S. J. Net 45c.

Meditations of the Life, the Teaching and the Passion of Jesus Christ. For every day of the Ecclesiastical Year. By Rev. Augustine Ilg. Edited by Rev. R. F. Clarke, S. J. 2 vols. Net. $3.50.

The Passion, by Rev. M. J. Ollivier. Net $1.50.

Education in California, by Rev. P. C. Yorke. Paper. 10c.

The Comparative Number of the Saved and the Lost. A study by Rev. N. Walsh. New edition. Net 75c.

St. Augustine's Manual, or Little Book of the Contemplation of Christ. Net. 25c.

The Wizard's Knot, by Rev. Dr. Barry, $1.50.

Mooted Questions of History, by H. J. Desmond, 75c.

The Heart of Pekin, Diary of the Siege, May-August, 1900, by Rt. Rev. A. Favier. Paper. Net, 10c.

Biblical Lectures, by Rev. Francis E. Gigot. Ten Popular Essays. Net, $1.25.

Passion Sonnets and other Verses, by R. Metcalfe. Net, $1.

Catholic Pioneers of America, by John O'Kane Murray. Revised Edition. $1.

Milly Aveling, by Sarah T. Smith. 85c.

The Cave by the Beech Fork, by Rev. Henry S. Spalding. 85c.

The Jubilee Manual, Being the Meditations of Bishop Bossuet, etc. Net, 50c.

The Sweet Enemy, by Katherine Tynan. Net, $2.

The Question of a Catholic Daily.

An Encouraging Letter.

We have received the following letter:

I beg leave to suggest a way in which those who are unable to take $100 stock, may assist in building up a Catholic daily; it is by paying a high rate of subscription during a few years. I am willing to pay $20 a year for a term of 5 years; or if found preferable in view of the advertising patronage, am willing to subscribe for as many copies as $20 will buy. Why not try and find out, by means of "coupons" in THE REVIEW, how many of your subscribers would agree to do the same? If you had a list of prospective subscribers for a daily at $15 or $20 a year for 3, 4 or 5 years, it would possibly be easier to induce moneyed men to loosen their purse-strings.—(Rev.) F. H.

Ways and Means.

In New York, we learn from a reliable source, the time is not yet considered opportune for the establishment of a Catholic daily newspaper. Some think that a good weekly ought to be provided, which, if properly edited and managed, might in time become a semi-weekly, and perhaps later a daily. Others propose to try, by the purchase of a controlling share of stock in some existing daily paper, to influence its tone and have published such articles as we desire and exclude such as are hostile to us.

The latter plan is identical with the one suggested recently in THE REVIEW by Hon. Henry J. Spaunhorst.—A. P.

The Chief Obstacle.

The chief obstacle in the way of a Catholic daily, as well as of Catholic society federation, is in the opinion of Rev. Dean Hackner (*Der Wanderer*, No. 29), that the English-speaking Catholics of the country are infected with "Americanism," which exercises its nefarious influence not so much in working evil as in preventing good, it being the tendency of this error to put forward the natural and purely human at the expense of the supernatural and specifically Catholic. "Americanism" will have to be rooted out before federation can be accomplished and Catholic dailies can prosper.

This view is confirmed by the notorious fact that it is precisely the "liberalistic" Catholic organs which, if not hostile, are apathetic in these important matters.—J. W.

Not a Question of Capital.

Articles of incorporation of the Milwaukee Free Press Co. were filed with the Register of Deeds in that city the other day. The capital stock is placed at $100,000. If a secular daily in a large city can be started with a capital of $100,000, with fair prospects of success, why not a Catholic daily? One hundred thousand dollars ought not to be difficult to raise, considering how many we are and how God has blessed us with wealth. —B. P. D.

A Catholic daily could be started with less than $100.000. The difference is that a secular daily like the projected Milwaukee *Free Press*, especially if it cater to the popular craving for sensation, can easily obtain a large circulation and consequently sufficient advertising patronage, while a Catholic daily under present conditions would not be apt to secure subscribers enough to pay for the white paper and the printer's ink needed for its publication. We must first convince English-speaking Catholics of the necessity of such a journal and create in them a taste for sound reading.—A. P.

Current Educational Topics.

The Study of Philosophy. The April number of the *Catholic University Bulletin* contains a plea by Rev. Dr. Pace, for the advance study of philosophy in our seminaries. It is a fact that our seminaries, and our colleges too, as a rule do not give enough care to this noble science. The consequence is that most of their alumni, no matter what their station in life may be, are not able to exercise that influence on contemporary thought which they ought to exercise. One reason of this deplorable fact is that philosophy is generally taught in the Latin language, which the average American student does not master sufficiently to acquire by means of it such a difficult science. A knowledge of the Scholastic terminology is indispensible for a Catholic student, but the explanatory lectures ought to be in the mother-tongue and based upon some good textbook, such as the manuals of the Stonyhurst series, which he can study for himself.—A. P.

✱

Against Compulsory Education. The salient passages of Gov. Dockery's message vetoing the Simmons' Compulsory Education Bill, deserve to be reproduced here for later use. The Governor says among other things:

The bill violates the constitutional requirement of uniformity in legislation, inasmuch as it makes improper classifications and arbitrary distinctions between children of the same age and residing in the same district, and is therefore obnoxious to the constitutional prohibition against class legislation. Laws may be made for a class, but not for certain individuals of a class. This bill provides for the compulsory attendance upon a public or private school of children between 8 and 14 years of age, but it exempts from its provisions children whose parents are not able from extreme destitution to provide proper clothing for their children. The bill discriminates in its requirements between children of the same district, when the only distinction is the financial condition of their parents.

The bill confers extra-judicial duties upon the courts. It requires excuses for non-attendance to be presented to these tribunals instead of to the parents. The judges of the courts must act as general superintendents of the children within their respective jurisdictions, and say who shall and who need not attend school. This is not done in a legal procedure, but seems to be a sort of ex parte supervisory control conferred upon the judicial tribunals over the children of the vicinity. If this is not an unconstitutional enlargement of the jurisdiction of the courts, it is at least an unwise addition to the labors of those whose dockets, in many instances, are now overcrowded.

In considering this bill the enquiry logically suggests itself: If the State assumes the right to decide when, under what circumstances, and how long the child must be kept at school, regardless of the wishes of the parents, then why may not the State decide to what school the child shall go, and what shall be taught, and take from the parent that privilege also? It is only one step farther in the same direction.

In my opinion this bill is the logical outgrowth of paternalism.

Hon. J. B. Gantt, one of Missouri's learned justices, in a recent opinion of the Supreme Court, declared that "Paternalism, whether State or federal, as the derivation of the term implies, is the assumption by the government of a quasi-fatherly relation to the citizen and his family, involving excessive government regulations of the private affairs and business methods and interests of the people, upon the theory that the people are not capable of managing their own affairs, and is pernicious in its tendencies. In a word, it minimizes the citizens and maximizes the government. Paternalism is a plant that should receive no nourishment upon the soil of Missouri." This unanimous opinion of our Supreme Court has my most cordial endorsement.

✱

Overcrowding Schools. *Harper's Weekly* [No. 2313] reports a recent statement of President O'Brien, of the New York Board of Education, on the subject of overcrowding school-rooms. Overcrowding seems to be quite common in the public schools of New York City, and Mr. O'Brien says he "hopes for the time when the number of pupils in each class-room will not be too large to prevent teachers with individuality from impressing it on each and every child."

Harper's Weekly agrees that this is one of the sore spots of our public educational system. Mr. O'Brien set the minimum of pupils per room at forty-five; our contemporary is in favor of reducing it still more, and it winds up its editorial article on the subject as follows:

> If our public schools turn out thousands of half-instructed children every year (and *Harper's Weekly* has previously admitted that they do) they are not accomplishing the work for which the public pays, and to that extent are doing harm rather than good.

It is impressing itself more and more on thinking Americans of every persuasion that the State as a school-master is a sorry failure.

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Compulsory Education in Holland.

For a little over three months Holland has had in force a compulsory school law, and already the complaint is general and loud that it can not be enforced on account of its unpopularity. According to an Amsterdam letter in the *Courrier de Bruxelles* [No. 73] the Liberal Borgesius ministry, which made the law, has sent a secret circular to the school inspectors, permitting them to desist from the enforcement of certain paragraphs. The number of absentee school-children is slowly increasing.

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Private vs. Public Schools.

In a note on the Chicago protest against State control of private and parochial schools, the St. Louis *Mirror* [No. 10], a journal which surely can not be accused of pro-Catholic bias, says:

> The Catholics are right in maintaining their right to support their own schools for the inculcation of their own doctrines..... The need of religion being granted, there must be a need for religious instruction. Unfortunately there are so many brands of religion that the nation or the State can not undertake to instruct in any one kind of religion. Therefore the private religious schools must be allowed to exist for such as want religion, and State interference in the instruction of those schools is out of the question. It is well for gover[illegible] to the private schools, Catholic or Lutheran or other, alone. If the public schools can not stand such competition, then they don't deserve to survive. If the public schools wipe out the private religious schools, then the churches must look to the quality of their schools.

✱

Physiology in the Public Schools.

There are many signs of a growing and healthful revulsion against the teaching in the public schools of physiology, as understood by the extreme temperance advocates, who have persuaded legislatures to add this study to the school curriculum. If physiology *per se* were taught, there would be less, perhaps no objection, but it is physiology as related, almost exclusively, to the use of liquors and tobacco, and, in this respect, making assertions which have not the support of those best qualified to speak on the subject. Many educators in the West oppose the teaching in its present form; in one Massachusetts city it has been reduced to the lecture form only; the Massachusetts legislature has refused the request of the temperance advocates to strengthen the mandatory features of the law; and in Connecticut there is much opposition to what the Hartford *Courant* calls the coöperation of the "wishy-washy sentimentalists and the shrewd booksellers" to stultify the State by forcing on it copyrighted school-books, telling of the horrible results from the misuse of tobacco. Just now Connecticut is encouraging new methods in the cultivation of tobacco, calculated to increase the crop in that State, and to enhance its value, and the *Courant* draws a sorry picture of "our good old State appropriating money for the cultivation of tobacco and then appropriating further to teach that the article she is cultivating is a demoralizing poison, ruinous to school children and to rabbits and cats."

✱

§ The Holy Father has empowered St. Bernard's Seminary, Rochester, N. Y., to confer the degree of doctor of divinity.

The Editor's Notebook.

We have at last completed arrangements for bringing out THE REVIEW in the shape in which we have long desired to see it. If these arrangements do not miscarry, the present issue ought to reach our subscribers neatly printed, folded, stitched, and trimmed, in the handiest possible form both for reading and binding. On account of various circumstances the date of publication has been set one day later in the week.

We take this opportunity to remind those of our patrons whose subscriptions expired in April, that it is time to renew them now, and those who are in arrears, that it is in no wise an encouragement for a publisher who is constantly striving to improve his publication, to wait a year and sometimes longer for the pittance justly due him.

The expense of getting out THE REVIEW in its present handy style and without advertisements is considerably higher, a circumstance which several of our friends have appreciated by procuring us new subscribers. We hope a good many others will imitate their example. In all due modesty we think that after seven years of hard and honest labor the editor ought by and by to get at least a *sustentatio honesta* from the paper.

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In connection with a recent reference in these columns to Mr. Carnegie, Prof. Jos. Otten, organist of St. Paul's Cathedral, Pittsburg, writes to us:

Mr. Carnegie gives organs to churches in great numbers. About a dozen Catholic churches that I know of have received instruments from him. When the authorities of St. Paul's Cathedral applied for an organ, Mr. Carnegie instructed his representative in Pittsburg "to see to it that St. Paul's congregation gets what it wants."

The result was a four manual instrument with 58 speaking stops, echo organ behind the main altar, and every possible modern device to make the instrument perfect.

"A journalistic Proteus" is what the leading Catholic newspaper of Germany, the *Kölnische Volkszeitung* (No. 323), calls our old friend "Innominato," who writes "Vatican letters" to a number of more or less liberalistic journals of both hemispheres—from Paris. "In reality," says our Cologne contemporary, "the Abbé Boeglin knows nothing of what goes on in the Vatican and habitually indulges in flat combinations and platitudinous revelations."

It is surprising that such a keen-eyed man as the editor of the N. Y. *Sun* does not see this.

✱

Justice MacLean, of the Supreme Court of New York, has recently ruled that the fact that her husband had kissed another man's wife did not entitle a woman to a divorce. Apropos of divorce, the Supreme Court of the United States has, on the 15th of April, handed down a decision which will have the effect of checking this evil somewhat. The substance of the decree is that divorces granted in a State where both husband and wife have legal residence are valid in any part of the country, but that divorce granted in a State or territory where the parties have not a legal residence is invalid. The decision is welcomed as a practical step in the direction of uniform divorce legislation in the United States.

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At the time the scheme of a national university was first broached in the public press, we declared against it. President Harper, Chairman of the Committee of Fifteen appointed in 1898 to consider and report upon the question, has now called a meeting of the full Committee for May 23rd, and we learn that the opinion of the Committee is adverse to the establishment of a national university, but they contemplate the development of a plan to make systematic use of the resources of the government at Washington to aid research by university students from all parts of the country. That is a wise amendment.

SHARPS AND FLATS.

* The *Saturday Evening Post* thinks that the appetite for press sensation is getting cloyed and that the tide is turning. We hope so.

* James R. Randall finds the main reason why John Marshall, the first Chief Justice of the United States has been celebrated so extraordinarily of late, in the fact that he was a Federalist. Centralism is rampant just now, and Marshall is revived, so to speak, to make McKinley & Co. less objectionable. Had he been a Jefferson, he would probably have been permitted to remain quietly in his grave.

* LITERARY NOTE.—Messrs. Mowin, Baryl & Co. announce that they have already sold 2,568,000 copies of a thrilling novel they are to bring out next fall. They have not yet selected the author who is to write it.

* It will surprise many to learn that there is published in Italy a daily medical paper. It is called *La Reforma Medica* and its offices have lately been moved from Palermo to Rome. In this country the quack-doctors ought to start their own daily organ.

* The pained grief of our Imperialists because Cuba does not display "gratitude" for being swallowed by them — grace before meat, as it were—leads a caustic Havanese to remark that the quality of gratitude, too, is not strained. He quotes with much pertinency a Cuban poet (presumably Heredia):

> "La gratitud mostrándola se amengua,
> que es ave que en el alma hace ru nido,
> y esta lá fé del hombre agradecido
> bien en el corazón, mal en la lengua."

A free translation would be that gratitude cannot be produced to order, not even when the farmer thinks the fowl ought to be grateful to him for allowing it to choose the sauce with which it is to be eaten.

* An eastern paper detailed a score of reporters to put this question to every United States senator: "What would you do with $75,000,000?" The young man who approached Senator Mason received this reply: "I would build asylums for fool editors."

* An Irishman has summed up the meteorological year of the Emerald Isle, as follows:

> Dirty days hath September,
> April, June, and November;
> From January up to May
> The rain it raineth every day.
> All the rest have thirty-one
> Without a blessed gleam of sun:
> And if any of them had two-and-thirty
> They'd be just as wet and twice as dirty.

* You cannot translate a Greek lyric; but it can translate you.—Maurice Thompson.

* According to the *Wamego Times*, a church fair "is a function where a man spends more money than he can afford, for things he does not want, to please people he does not like, for the benefit of the heathens, who are better off left alone."

* In sending to George Bancroft a specimen of the pork raised on his farm in Vermont, Mr. Evarts wrote this characteristic note, which was found preserved among the historian's papers after his death: "Dear Bancroft: I send you two products of my pen to-day—my usual half barrel of pig pork and my eulogy on Chief Justice Chase."

* The information that stray dogs captured in St. Louis are used to make soap, may explain the distaste manifested toward the use of soap by some people.

* Elbert Hubbard tells in the *Independent* (No. 2727) how Mr. Israel Zangwill, the famous Hebrew-English author, when at luncheon in the Chicago stock-yards, through which he was conducted by a committee of his admirers, was asked by a pert young miss: "Mr. Zangwill, how do you like Chicago ham?" The Dreamer of the Ghetto raised his sorrowful face and quietly said: "I like it, I like it—much better than Chicago tongue!"

This is the very undignified position in which the *Intermountain Catholic* has been keeping the venerable Pontiff for the past few weeks:

POPE LEO XIII.

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